McIlwraith E-5 (1922-1924) 1948
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be made more powerful by magical means or the ritual acts of relatives. Although these often entail great labour and expense, parents seldom neglect their duty; in fact, care for their children is one of the strongest Bella Coola characteristics, though the methods used are so foreign to the white man that he has difficulty in realizing their meaning. The hope of both parents is to have children to carry on their names; infanticide is unknown and the death of an infant is mourned almost as much as that of an adult. Sterility and impotency are frequent causes for divorce.

At the present time there is a high birth-rate in Bella Coola, although the heavy infant mortality prevents any appreciable increase in the population. In the old days, it is said, there were always large families, though much confidence cannot be placed in this statement. In families where there are several children, the first-born, whether boy or girl, assumes an important position. His chief influence, as eldest, is naturally considerable, and the parents foster this through the vague feeling that it is proper for the eldest to be the most important in the family. In adult years and after marriage, the influence of the eldest of a family continues to have considerable weight with younger brothers and sisters.

If a man is poor he cannot hope to have more than one wife, and his family circle will be limited to their children, and perhaps to elderly parents. On the other hand, a wealthy and powerful man usually has a larger family. Not only may he have several wives, but his aged relatives, and those of his wife, look to him for support and existence. Such are usually welcome to live in his house, for they lend what aid they can in collecting food, and it greatly increases a man's pride and sense of power to be closely surrounded by a large family. The Bella Coola are, on the whole, considerate to their aged relatives.[1]

[1] This is not true of the present. During the winter of 1923-4 a feeble old man, living alone, was often in urgent need of food. Disliked and despised, of a most disagreeable disposition himself, none of his surviving relatives, of whom the nearest were nephews, would take him into their homes. Commenting on this man's fate, several informants pointed out how, in the old days, such a one would have found

1:McIlwraith E-5 (1922-1924) 1948
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593 567 slave, and this is believed to have occurred on one occasion to the daughter of a chief.

432 448 Once, many hundred years ago, the daughter of a Bella Coola chief was married to the son of *Tastewaum*, a Bella Bella chief, living at *Kquyd*. At the marriage, in Bella Coola, valuable presents were given by both families, and the girl went to live in Bella Bella with her husband. Some ten years later, *Tastewaum* gave a large potlatch to which he had invited guests from all parts of the coast. As in duty bound, his daughter-in-law's relatives gave a certain amount of goods to reboy her. They were not wealthy, so that the contribution was of small value. *Tastewaum* had expected a larger present, and now found himself unable even to repay his debts to those who had assembled. He did not immediately show his resentment, but soon afterwards sold his daughter-in-law as slave to a Kitkata chief. The Bella Coola were justly indignant, but could not make up their minds what to do in such an unprecedented case. The girl ultimately escaped and made her way home after lengthy wanderings (II, p. 305).

837 A husband demands faithfulness on the part of his wife, though he himself is often rather lax. Illicit intercourse is regarded, not as a deadly sin, but as an infringement of the husband's prerogatives. But if a woman should bear a child at a time when it was impossible for the husband to have been the father, due to absence, he would probably accept it as his [512] own and do no more than administer a beating, though some jealous men would divorce a wife for this. Bella Coola sentiment on such matters varies with the individual; it is universally considered to be a matter that concerns the husband [184] alone and he can do as he thinks fit. The daughters of chiefs are usually faithful to their husbands, whereas those of power persons, unrestrained by the valuables expended at their marriages, are more lax. If the husband should catch an adulterer, [427] he may, if he kill, slay him on the spot and the exercise of blood revenge would be uncalled for. Usually a fight ends the matter, though the offender's family may give presents to the aggrieved husband, and his wife's relatives may also make donations to atone for their daughter's failings. A husband does not share his wife with anyone, and a question as to the lending of a wife

1:McIlwraith E-5 (1922-1924) 1948
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556 repurchase of your mother have become nothing beneath your
583 feet."

When such an accident occurs, the relatives of X take some
[558] future occasion to give presents to validate his child, with the announcement:

"The goods used from the repurchase of his mother have become nothing beneath his feet. We hereby supply that deficiency."

Thus it is demonstrated that the relatives of both parents are interested in his welfare, so that his path is clear before him.

553 Many women are only repurchased once, but an effort is
556 made to do this frequently since the more times, the greater
583 her prestige. After several repurchasings it is felt that the names and other prerogatives "dragged across" by Y have become valueless. But since new names have been taken to her husband on each occasion, the marks of friendship between the two families are still plain. Then it is that those first transmitted can be revived by relatives of Y, unless, of course, X has validated them for his children. If there is only one repurchasing, the names remain the definite property of X. This is not a clearly formulated law, merely a sentiment that the earlier names have been covered by those later given, and that accordingly Y's relatives, having done what was proper, can now use the titles once more. There is a constant interchange of names and privileges between families related by marriage.

556 It is virtually impossible to over-estimate the importance
583 of this rite of repurchase among the Bella Coola, one of the
[182] few customs preserved tenaciously amid the ruins of their ancient culture. The writer was forcibly struck with the following instance which occurred while he was in Bella Coola:

About fifteen years before, a young man and woman had married with due formality. After three children had been born, the mother took to drink and vice until her husband at
[584] last repudiated her, retaining possession of the children. The woman, weakened by disease, divorced by her husband, and

1:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

556 583 578 602 A man who is giving a ceremony of any kind can offer few greater insults to his wife's relatives than omission to ask their assistance. The following is a good instance of such an insult:

About 1900 a man and woman were married and had three children. Then the mother died, before being repurchased from her husband. In addition, the husband had assisted his wife's father when one of his younger children had died; so that it was most fitting that the wife's relatives should contribute to any ceremony given by the husband. Four years later the husband proposed to marry once more, and to have the wedding occur at a potlatch. But on the day of ailatsum, he insulted the relatives of his dead wife by failing to invite them. The cause of the feud was not disclosed, but the husband increased it by again failing to invite her family when, during the potlatch, they should have rebought her for the benefit of his young relatives about to be initiated into the ranks of the nusuk. The father of the dead woman came forward uninvited with a large present for each, saying in effect:

"I, too, have a right to contribute to add prestige to my daughter and her children."

In this way he defeated the wiles of his son-in-law who had hoped to shame his father-in-law by the failure of the latter to contribute to his potlatch. The son-in-law endeavoured to excuse himself by saying that his late wife's relatives had not assisted for so long that he thought they would not wish to do so. This retort further incensed the father of the dead woman so that next day he and his wife publicly gave the dance of the potlatch $300 "to make clean where we sit."

This somewhat lengthy description has been necessary to explain the important part which the repurchase of wives plays in the lives of the Bella Coola; it is one of the fundamentals of society and is, therefore, worthy of attention.

DISSOLUTION OF MARRIAGE

968 [592] Either death or divorce can terminate marriage. The decease of a wife is an unfortunate affair, quite apart from the grief which it may cause her husband. Two families have been brought into peculiarly close relations through her, and now the bond itself has snapped; delicate financial arrangements have been undertaken, and it is not easy to settle these without ill-feeling, particularly if the alliance was a return marriage. If no child has been born, and no repurchasing of the wife

1:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

587 carried out *in toto*, since the repurchasing has wiped out the original expenditure. This is not necessary in the case of elderly widows or widowers. It is considered fitting for a widow or widower to wait for at least six months before re-
[?K] marrying. The Bella Coola say that in Bella Bella wives are willed, as if they were slaves.

586 In spite of the efforts made to ensure the stability of marriage by elaborate ceremonies and repeated exchange of presents by the two families, divorce is not unknown. Due to the decay of Bella Coola culture, it is now the rule and not the exception. It was difficult to obtain satisfactory data concerning its prevalence in the old days. Unquestionably every effort was made by both families to keep together a husband and wife who had been wed with due ceremony, but it is evident that these attempts were not always successful. If a husband deserts his wife, or she him, and refuses to return, it is considered that the marriage contract is at an end. The usual grounds for desertion on his part are childlessness, inability of the wife to help at potlatches, and habitual faithlessness. Continued cruelty and neglect are the usual reasons for a woman abandoning her husband. These factors seem to have governed divorce in years gone by, as well as at the present time. The most unfortunate consequence, in the eyes of the Bella Coola, is the stigma it casts on the children. The younger ones normally remain with the mother, those older use their own discretion, and sometimes pass back and forth from one parent to the other. Both mother and father continue to take an interest in their welfare, and a child can receive presentations from either, irrespective of which he is living with. None the less, there is a sentimental bar against the children of a divorced couple who can be shamed by a reference to the marital faithlessness of a parent. This factor, combined with the difficulties, financial and otherwise, between the two families, explains the efforts made to prevent divorce and the odium with which it is regarded. Of course, if husband and wife are poor persons or slaves, married without elaborate

1:McDowell E-1 (1911-1914)748
NEA Bellevue/a NEA

ceremony, they can part at discretion without anyone being affected.

When a wife runs away and seeks refuge with another man, her husband sometimes tries to kill his rival, but frequently both families endeavour to heal the breach amicably. Some of her relatives, particularly those who played an influential part in the marriage, first ask the husband whether or not he is willing to take her back. If the answer is in the affirmative, they next try to persuade her to return. Every argument is used, in many cases combined with threats against her seducer, and the intermediaries often succeed. But she must never go back without presents, "to dry with fire the water that has entered the marriage." Her husband invites all his fellow-villagers to his house to a ceremony which is said "to uproot the house [of trouble]." The singers are in attendance and sing in succession many *kacimi* songs, followed by *ayaad* songs, and to each the owner of the song dances, but since the supernatural beings are not present, the affair is of a non-sacred nature. The goods received from the family of the wife with her are distributed and the matter is at an end. Those who persuaded the wife to return are especially rewarded.

If the faithless wife should refuse to return, or if she should bear a child to her lover, reconciliation is not possible. Then it is incumbent on the women's relatives to return to the husband as much goods as he has expended, with additions if they wish to uphold their own reputation. If the husband is chiefly to blame, or if he is the deserting partner, his wife's family are not required to return the gifts they have received. There is no judicial tribunal of any kind, the force of public opinion alone impels restitution if the offender wishes to maintain his reputation in the community. Acting on this principle, the relatives of a deserted wife sometimes return to her husband's family the presents they have received, thereby demonstrating their nobility and at the same time shaming the offender.

Formerly there was an elaborate ceremony to shame the

1:McIlwraith E-5 (1922-1924) 1948
NEÁ Bellacoola NEÁ

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husband or wife who destroyed a marriage by deserting him, or her, partner for a lover. One informant, aged about seventy, twice took part in this rite when a young man, but probably did not know the full details of it. He stated that it followed a divorce of two persons who had been married with full ceremony, whereas another, slightly younger informant, who remembered having seen the ceremony once when a mere lad, believed that it was only in the families of commoners. It appears certain that the rite has not been practised since about 1880, consequently there is an element of doubt as to the actual details, and even as to whether it was an affair of chiefs or commoners. It is probable that it was among the former.

When a woman deserted her husband one of the leading chiefs would take this opportunity of giving a ceremony of the type known as *Ikáiyákaw*.[1] After consulting with his fellows to ensure that no one had any objections, and rarely including the deserted husband, he summoned the singers to his house. He would tell them his plans, and they would prepare the songs for the occasion. Five or six were always composed, with an effort to include as many foul remarks and allusions as possible, particularly with regard to the organs of the woman and her lover.

The singers spent about a week composing the songs, and meanwhile the chief who was giving the ceremony prepared food and made other necessary arrangements. When these were ready, the donor invited to his house all the members of the *nusut* and *kwisut* societies for a rehearsal. The singers sang over the airs for the instruction of the guests. They were [illegible] foul terms of his ex-wife. The theme of one was:

"My wife has pudenda like those of a black bear."

The guests joined in the singing and also supplied foul themes by calling out observations about the organs of women in general, and of the deserting wife in particular. The singers

[1] The relation of this to the *s'alt* dance of the same name is obscure, cf. I, p. 339.

1:McIlwraith E-5 (1922-1924)1948
NEA Bellacoola NEA

tried to incorporate as many of these as possible, so that the rite soon became a chorus of obscenities. The songs were sung and resung until all present were familiar with them, then the donor of the rite distributed food and all departed.

The following afternoon everyone, including those uninitiated into either society, were invited to the donor's house. Probably the only absentees from the village were the deserting wife and her lover, while guests from neighbouring settlements were often in attendance. On this occasion, for the first time, the deserted husband used to take the leading part. When the singers struck up the tune of the first song, he used to appear, supported by four or five assistants. His face was blackened with soot, he wore a lynx-skin belt, and above his head was fashioned some insulting object, usually a representation of the female organs made of wood, cedar-bark and berries, as realistic as possible. As the singers sang, aided by those who had learnt the songs on the previous day, the husband danced, moving his body so that the ornament on top of his head was shaken suggestively. Meanwhile the spectators kept calling out filthy epithets of any kind on his ex-wife and her lover. Sometimes the dancer was able to insert some obscene remarks into the display. On one occasion, for example, he pulled some lynx fur from his belt and threw it in the face of a *Tăl'is* man who happened to be present, and who had once seduced a married woman and accordingly been the butt of a similar rite, with the remark:

"All *Tăl'is* women have hairy pudenda like that."

The guests were invited to suggest foul nick-names for the man with whom the dancer's wife had eloped. One of these was adopted by general agreement of opinion, and the man was commonly called by it henceforth. Two names so created were:

Hailer, "The One Whose Face is Wrinkled like a Woman's Organs," and,

Emaiwit, "The One Who Cohabited Publicly."

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1:McIlwraith E-5 (1922-1924) 1948
NEG Bellacoola NEG

536 One very old man is still, 1923, commonly called by this
626 last designation, much to his annoyance.
837 When the songs had been sung, each accompanied by the
796 dancing of the deserted husband, the donor of the ceremony
[556] distributed food and the guests departed. The only advantage to the giver of the rite was that it enabled him to show his wealth in an apparently disinterested fashion by gifts of food. Usually he was a friend of the aggrieved husband.

When a husband deserted his wife, the other women of the village used to perform an exactly similar ceremony. The same type of songs were composed, and during their singing the deserted wife used to dance, wearing above her head [292] representations of a penis and testicles. By means of hidden strings she was able to cause the former to become erect.

On other occasions the ceremony was varied by an announcer asking the offended party about the appearance of the deserter. There followed a minute and highly coloured description about the unpleasantness of his genital organs, a description which was swiftly incorporated into the songs.

It can be taken as a matter of course that the above description is little more than an outline of the Bella Coola ceremony of shaming. In spite of its deficiencies, it is important, as evidence of the former sentiment with regard to divorce. Obscene though the ceremony must have been, both in acting and in the free use of personalities, it must have been a powerful deterrent to divorce.* Indeed it would be difficult to imagine a stronger one in a community where a man's position is judged by public opinion and where his greatest aversion is to public ridicule. It is unfortunate that we shall probably never know whether the rite was associated with chiefs or commoners.

CEREMONIAL MARRIAGE

511 Since marriage gains much of its importance from the con-
552 templated business transactions between the two families, with
[548]

*A similar rite was occasionally carried out by aggrieved mothers.

McIlwraith E-5 (1922-1924) 1948
NES Bellacoola NES

Faithful and cases of rape were either unknown or very rare. The daughters of chiefs, too, were guarded with great care and any effort to seduce one of them would be punished by her father. The parents of a girl used to watch her carefully, and the opportunity for immorality was not great in the days when everyone went to bed at sundown except on the occasion of a ceremonial dance. As one informant described it:

"The daughters of chiefs used to be looked after as if they were in luxus, cherished and guarded by their parents and relatives. No one would dream of molesting them. And a chief's daughter used to be proud and look after herself. Nowadays, girls don't care, and everything has become degraded."

If the daughter of a chief did demean herself, the parents lost interest in her, as one who was spoilt. It was always assumed that a girl of rank was a virgin at marriage, and if it was discovered that she had been living an immoral life, her husband in many cases returned her in disgrace to her parents who, equally shamed, were expected to send back to him the goods he had expended for their daughter. Loss of virtue was judged only from indirect information. If the daughter of a chief was found pregnant before marriage, she was almost ostracized by her family. No ceremonial marriage could be arranged for her, and the child could not be cleansed from the stigma of illegitimacy.

On the other hand, it appears certain that there was a good deal of intercourse in the old days between chiefs and slave women, or even between slaves and the daughters of chiefs. In the latter case the woman was often cast aside by her relatives though they sometimes yielded to the inevitable and tried to wash away the disgrace with gifts. At the same time, public opinion was unfavourable to a man who consorted with many women, or to a woman who allowed herself to be at the disposal of many men. Any regular union of masters with their slave women for the deliberate purpose of having children was unknown. A girl's consent was always necessary, given either personally or through an intermediary. Even a chief hesitated

2: McIlwraith E-5 (1922-1924) 1948
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583 (a) Recorded as song VII D 9r, National Museum of Canada; singer, Louis Hall.
776 (b) Presumably a reference to *Nusiqmas*, the dancer's *Aaziel* patron(*f*).
192 (c) The meaning of this word is not known; it is considered to be quite distinct from the identical term in Chinook jargon for "deer."
(d) The meaning of the whole song is extremely obscure.

Marriage Songs

583 As marriage songs, two distinct classes may be considered:
585 A. Those used at weddings;
584 B. Shaming songs used in connection with divorce rites.
571 The former are said to have been handed down from the distant past and consist of a few almost meaningless words. The latter are composed whenever required, and consist of foul allusions to the person being ridiculed.

WEDDING SONGS

Stuie Marriage Song(a)

Nuna-ijwaklhwaiyaxmaxit	*yaa tsilqmkiyaluxa*	*tlhuxsiyaxalmapis*
Desired for joy	*Qmkiyu*(*b*)	when they brought
at tlhuxsaxamdxa	*yaa dzilqaxsa mxadxa*	
the girl	from the place of light(*c*).	

(a) Recorded as song VII D 3h, National Museum of Canada; singer, Lame Charlie.
778 (b) *Qmkiyu* came down with *xyayaxsut* in the beginning of time, and brought,
424 as a gift from *Alquntam*, the prerogative of dancing at weddings. He looked at
777 *Kimsquit*, and no explanation is given by the Bella Coola for the use of this song by the people of *Stuie*.
(c) A reference to a marriage among the first people on earth. One of *Qmkiyu*'s associates married a woman whose relatives had brought light with them from above.

Kimsquit Marriage Song(a)

Sxil'tlalxlaxyaxmdxdxit	*yaa dzaxamtxlalxamdit*	*waxtxqulyaxtxdxmdxa*
They went down	*Xamxit*(*b*)	with his relative
yaa tsilqmkiyaluxamdit		
Qmkiyu (*c*)(*d*).		

(a) Recorded as song VII D 2h, National Museum of Canada; singer, Jim Pelland.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

(*b*) *Xemtsk* came down from above with *cyayayat* in the beginning of time; he had the prerogative of dancing at weddings.
(*c*) *Qulaiya* likewise came down with *cyayayat*, bringing the same prerogative as *Xemtsk*.
(*d*) The rest of this song has been forgotten.

Fragmentary and short as are these songs, they are more elaborate than many used at weddings. These frequently contain no words, merely an ancient tune accompanied by humming and meaningless choral interjections.[1]

SHAMING SONGS

Songs of this type are sung by the singers while the principal performer dances; in this respect, they resemble *tsaaut* compositions and differ entirely from the abbreviated and individualistic wedding songs. Though used primarily to shame a runaway husband or wife, one is sometimes employed on other occasions.

Song Used for Ne-ḳwas(a), a Kimsquit Woman(b)

A *Yelakaly* | *dalime* | *Mistaks* | *ɬɬaaintsa* | *dzuxalkwaya's*
Has too much | lusted | *Mistaks(c)* | further, | he has taken with her

tsalwoolhalumal | *dzuxalkwaya's*
my child, *Tsɬlwoolh(d)*, | he has taken with her(*e*).

[WORDLESS CHORUS]

B *Stsaalgaldimat* | *tsuutsiimamtsals* | *ikat dzuxalwalats*
Be brave, | mothers(*f*), | when I speak of your ugliness(*g*);

alalkgholhaamap | *wunaxgwdzixakwgals*
you have had much trouble, | your breasts have become long and petulant.

[WORDLESS CHORUS]

C The third part of this song has been forgotten.

(*a*) This word means "The one (feminine) with the very hairy pudenda." The woman in question had run away from her husband and the nickname was conferred at this shaming *klaiyakum* rite.

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[1] Two examples of such wordless songs were collected. They are song VII D 2a, National Museum of Canada; singer, Jim Pollard, and song VII D 2e, National Museum of Canada; singer, Lame Charlie.

(a) Recorded as song VII D 10a, National Museum of Canada, singer, Jim Pollard.

(b) That is, Mistaken has ruined me much. He was the seducer of Nelema.

(c) This occurred more in one of the designations of Mount Nuxalk.

(d) This repetition merely adds force to the complaint of the aggrieved husband. It was impossible to obtain an accurate translation of such subdivisions.

(f) Referring to old women in general.

(g) In this second part, the theme changes from the specific picture of the aggrieved husband to his condemnation and criticism of the whole female sex. Such combinations are common in shaming songs, and are often accompanied by a change of tune.

Song Used for Nuhkilkc, a Kimsquit Identity

A *Dixnalda* | *dixnaldalthaxsem* | *dyaxnalmaxdyud*
Being poverty-stricken(a) | has come to this via

nalkcyaxtalal
Nuhkilkc(b).

[PHONETIC CORRECT]

B *Dalthyaxmixthan* | *waxyilthdah* | *thdahyud*
All the foul expressions used by men are applicable to(c) | the original

partha
Nelema(d).

[PHONETIC CORRECT]

C The third part of this song has been forgotten.

(a) This song was sung by women to shame *Nuhkilc* who had deserted his wife. It was the work of a feminine composer, *Tsaxun*.

(b) Recorded as song VII D 10b, National Museum of Canada, singer, Jim Pollard.

(c) It was impossible to obtain translations of such subdivisions.

(d) Any weakness is picked upon in a shaming song. *Nuhkilc* must have failed to perform some of any kind, and the feminine members chose to deride him for this instead of his faithlessness.

(e) It was impossible to obtain translations of such subdivisions.

(f) *Nilka* was one of the regular Kimsquit singers who had shown especial aptitude in the insertion of obscene coy remarks to songs used by men to deride faithless women. The women apparently considered this a good opportunity to voice their general disapproval by coupling his name with that of *Nuhkilc*. *Nilka* had suffered a broken arm when fighting and it had been badly set.

Song Used for Awit(a), a Kimsquit Woman(b)

A *Wawdjaxwaljakchamid* | *alyaxtaxyaxwalaxis*
He was talk too much in a proud manner(c), | then,

[illegible]

Mourning Songs

Mourning songs excel all other Bella Coola compositions in length, complexity, and wealth of detail. Especially those composed for mighty chiefs contain numerous references to the ancestral history of the deceased and mention incidents referred to in origin myths, a source of pride to the survivors and of envy to those who listen.

[illegible]

APPENDIX D

Adlivun: One of the first men to settle on the upper Kiatajuk River in the beginning of time.

Adnadi: (Adnadidluk) name on the moon most mentioned in a Sinu story of the beginning of time.

Adlidlerasuitsoq: Name acquired by one of the first settlers at Sukkit in the beginning of time.

Adlivuneq: Shaman's son in the beginning of time.

Aiku'a: Small porcelain spoon.

Akkaan: Something of a curiosity.

Ilisimatusarfik: 1—"The Center Fire."
2—"Sarfik," in the language of Sinu.

Ajumawisitsinniarneq: Sometimes practiced exercise run by everybody.

Akkaan: Baffin Bafin Cannibal living in the beginning of time.

Akkarmeerneq: "The Summer of Eight Years": Name assigned by Greenlanders to the years in the beginning of time.

Alaka: "El-lock."

Aamdlaitdlerpoq: Baffin Bafin superstitious being who brings bad luck.

Amerdlasoq: Person of physical importance.

Amiko: Bad omens.

Ani: "To worship ani, the word for goddess, Ina, is supposedly derived from this.

Ana: Shamanic.

Anaksak: The leading demon of a Cannibal arctic race.

Anaklua: Unidentified unknown moon, probably the fourth after the summer solstice.

Anaklu of Ayaksiaksoq, "The Friends of the Ayaksiaksoq": Moon moon after known solstice.

Anaklu, "Fear of All": One of the first men to settle on Sukkit in the beginning of time.

Anaungajuk: Shaman's ritual omen, such as the making of one who is supernaturally endowed.

Anaklukse: Shamanic moon-path such as to avert a mourning ceremony.

Anaklukse: Partnership of a pair men with a chief whose knight a goddess, as the former men obeys duties, for which he governs supplied an acceptance, and then pure himself on his path moment greenlate.

Anaklukse: The running over of a mountain.

Anijo: Undiscovered name of a Sinaik ferry-settler.

Anikatsiq: Sinik stonemark with square knights used in mourning rites by one of the first settlers at Sukkit in the beginning of time.

Ani: The passing of the fire as a sign of mourning.

Anaukluse: Cannibal fierce name used by the first settlers at Sukkit in the beginning of time.

Anjaaneq: Fierce name of a Baffin Eskimo arctic formation.

Anlaki: Amazing.

Anlaaq: 1—Fierce name of a Thulak man.
2—Amazement genius.

Anlaaneq: Fantasies from the life of a romantic local friend, confession of which is interrupted by a cheer or other feeling of appreciation.

Anlaaneq: Eighth name of a Kinaujuk man. The fire in on this designation was a sitsiliro of the settlers settlers in the beginning of time.

Anlaaneqaaneq, "The Giver of Numerous Name": One of the names of Sinaq-Sikiriq, and hence a designation given to Anaklua.

APPENDIX D

[illegible]

APPENDIX D

433 192*

Supernatural children guarded by the Sunspirit in the land above.

Quatl: Young man by a river bed in the beginning of time.
Wiyaxwalk: Place in Dean Canal where a salmon has just jumped.
Yaxalidzu: Place covered upon earth.
Yaxayuwalk: Man.
Yaxis: Water-right ceremonial rank from the internal organs of a mountain goat.
Yaxlidzuyuwalk: "Man Always Keep the Feast": First name after the ceremonial initiation.
Yaxsut: Performer's property given to guests at a memorial gathering.
Yaxtlaxtl: "Man-Food": Ceremonial term used with reference to the death of a young man.
Yayaxsut: An unknown girl, not an subject to the full ordeal of menstruation.

[825]
[415]
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Y

Yabbix: Cook.
Yac 1: Day in three calendar for a courtesy title that is often used for lady [201]
Yachlaxtl: Place of the first tree to settle on Salmon Pass in the beginning of time.
Yachlaxtl: Place of the first tree to settle on Double-P in the beginning of time.
Yachsut: Ceremony of husband by his wife. [584]
Yaix: Young fish of a fish. [825]
Yaixlaxs: Name given of women. [428]
Yaixlaxs: Tsimshianic territory and villages. [101]
Yaixs: 1: Village in town of North Bentinck Arm.
2: Chinook name applied to all villagers on South Bentinck Arm.
Yaixsbaxs: Personal name connected to a detailed origin myth.
Yaixsbaxsuwalk: "The Shaman": One of Principalities's women and bears a deity name given to shamans.
Yaixsbix: Name once connected to an ancient story.
Yaixsbixsuwalk: The dancing dance of invitations to a memorial gathering. [824]
Yaixs: Young swallowing of three male-female harmonic big trees.
Yaixs: Mountainous valley north end.
Yaix: 1: Wild goose.
2: Whipping, especially to canoes, with which a wolf kills his prey.
Yaix, double, Yaixs: 1: Designation of supreme good used to people. [401]
2: Fabric, once used by chiefs. [824]
Yaixsdzi: Yaixsdzi.
Yaixsdzi: Legal substance to the Bentinck.
Yaixsdzixs: Leading deed: 1: Settled and reported founder of the village. [829]
Yaixsdzixs: Male chief, died long in the last century. [401]
Yaixs: Type of ceremony which has and more educational.
Yaixsdzi: 1: Yaixs-related gods.
2: Type of an entity name secured from the land.
Yaixs: Yaixsdzi (or Yaixsdzixs) Wig Yaixsdzi).
Yaixsdzi: Yaixs.
Yaixsdzixs: Chief who owns a Cape Mudge in the beginning of time and has carved at Yaix Yaix.

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APPENDIX D

1922*

Bukit: River on mainland opposite north end of Vancouver Island.
Cagwadit: Mountain near Klaw Channel.
Clan-ar: One of Kwee's female Clam relatives.
eden: To marry.
eduwee: 1—Marriage in which the woman's relatives make the first proposal, especially one formal owing to hereditary or other financial advantage to the man's family. [314]
2—Marriage without lengthy engagement.
gada: One having a relationship as sister's husband.
Gamaiwee, "A Wedding": The arrangement by which a man's sons-in-law give him an "edu" as token female relative in appreciation for his expenses in connection with the weddings of his own daughters. [389]
Gana: Clams. [324]
Gubbi: Rabbit. [325]
Gumwee: Clams gleaned with hoes and scrapers. [411]
Gumwee: Hoes. [412]
gyas: Jelly. [413]
Gumwee: Hoes used without handle for driving fish nets ashore. [425]
He Black bear.
Hetyalhas: 1—One of the clan houses. [514]
2—Ceremonial held to dismiss a deserting husband or wife.
3—Name taken by an early Hetyalhas dancer at Kinnagate. [523]
Hetsa: Small.
Hetsaqali: Hetsa Kelly woman married by Gwaxen of Kinnagate to the beginning of time.
Hetsaqalis: 1—One of the first women to settle at Kitlope in the beginning of time.
2—Name acquired by one of the first men to settle at Klaw in the beginning of time.
3—Ancestral name of a Kinnagate man.
Hetsaqalisgyet: Women dwelling on the west coast of Kelly Creek in the beginning of time.
Hidaxwa: Knife of ceremonial grave form. [472]
Hokuda: Bad work end. The difference between this and edzu is problematical. [525]
Hokudis: One of the first men to settle on Smith Lake in the beginning of time.
Hokudisgut: 1—Supernatural women known to the people of Smith Lake.
2—One of the first women to settle on Smith Lake in the beginning of time.
Hol'kwas: Servant in the supernatural being Ts'Ekgadi.
Hoomdis'ku: One of the first men to settle on Smith Lake in the beginning of time.
Hopsut'ku: Supernatural woman resident in the land above. This word is said to be equivalent to Hopsut'ku, although a numerous origin seems probable.
Hopsut'ku: 1—Supernatural child resident in the land above.
2—Name acquired by a female child in the beginning of time. [526]
Hyaku: Elk-hair.
Hyaqua: Uncarved mask, in the language of Kwee, the skulking mask by adolescent girls. See dzonoqua.
Ikwalala: The greeting, by a chorus, of grease from two vessels on the fire as a means of inviting the visit.
Ilkeenee: One of the first women to settle in the Dean valley in the beginning of time.

APPENDIX D

[illegible] 192*

[illegible] Bella Bella River.
[illegible]: Eagle that perched on top of a pole supporting the sky in the beginning of time.
[illegible]: Animal's ceremonial.
[illegible]: Name of the headman, foremost chief.
[illegible]: Ceremonial, in Bella Bella language.
[illegible]: Chiefs taken to her husband by a deserting wife on her return to him.
[illegible]: Ceremonial Box.
[illegible]: 1—Village in the lower Bella Coola valley.
2—Bella Bella.
3—Name assumed for himself by one of the four brothers of Kimsquit in the beginning of time.
[illegible]: Heroes, either human or animal.
[illegible]: Four nights of a festival dance.
[illegible]: 1—Heavy support in Kimsquit's house.
2—Name obtained from Alder by a Raven man in the beginning of time.
[illegible]: Feasters who to which the performer's head appears to be pulled off.
[illegible]: Chief's woven basket of spruce roots.
[illegible]: Any act of an evildoer certain which prevents a supernatural being from seeing the perpetrator.
[illegible]: Presents distributed when a guest arrives dances. They are provided for the dance "To Wash the Eyes" from the quantities and sorts to accompanies the recipients and others who have assisted in the rite.
[illegible]: Bell.
[illegible]: Rattle.
[illegible]: Woman resident in the fly world in the beginning of time.
[illegible]: The giving of presents to the servants and associates of the donor of a potlatch to ensure the being served with food in a rude manner.
[illegible]: Small woodpecker, species unidentified.
[illegible]: Whale wife.
[illegible]: Spawning salmon salmon.
[illegible]: Geographic tractor prerogative consisting of the right to overstalk the game hills.
[illegible]: Ravagers.
[illegible]: One of the first women to settle at Chaldi in the beginning of time.
[illegible]: One of the first men to settle at Tsaxis in the beginning of time.
[illegible]: Undescribed tree of which the bark was smoked.
[illegible]: To grasp firmly with both hands, embrace.
[illegible]: Totem, plural.
[illegible]: Ceremony resembling a potlatch given by a chief for the benefit of the fellow-villagers, especially during the year preceding the main rite.
[illegible]: "What is Cost": Synonym for ethnocentrism, the objection of a wife from her husband.
[illegible]: Synonym for Psychoanalysis. Supernatural being who descended to help heal from the fellows.
[illegible]: 1—Masked figure, usually in wood form, which appears in round and ritual activities.
2—the appearance, that is, the coming into sight of what is usually invisible.
[illegible]: Supernatural beings of mountain game.

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[illegible]: One of the first men to settle on the Kimsquit River in the beginning of time.

[illegible], "A Coming up from Below into Plain Sight": Term used with reference to the obtaining of a soul through the medium of Dark-Heads.

[illegible] [#36] [illegible], "Whence We Came": A proposition, such as a myth or a geographical, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.

[illegible] [103] [illegible]: Old village near the head of Dean Channel, at the site of the present cannery on the opposite side of the bay from Skowlitz Cannery.

[illegible]-[illegible]: Tree, inherited by owls, behind the supreme god's house.

[illegible]-[illegible]: Spirit in a house furnace control the east side of which would [illegible].

Q

Q-ahoos, "What Is Wanted Is Lacking": Power created for himself by one of the first settlers at Bighead in the beginning of time.

Q

[illegible]: 1.—One of the first men to settle at Bighead in the beginning of time.
2.—One of the first men to settle at Dunkeld in the beginning of time.
3.—One of the first men to settle at Poverty in the beginning of time.
4.—One of the first men to settle at Stuart Lake in the beginning of time.
5.—Name of the Kimsquit River as dead.
6.—Small canoe of a Kimsquit man.

[illegible] [illegible]: 1.—Other spheres.
2.—Power acquired by a man from other spheres.

[illegible]: Man who descended to the Chemainus River in the beginning of time.

[illegible]: 1.—One of the first men to settle at Alert in the beginning of time.
2.—Kimsquit River.

[illegible]: Village on Stuart Lake. This word is in the Bella Bella language.

[illegible]: One of the first men to settle at Alert in the beginning of time.

[illegible] [illegible] [illegible]: Person who has received his [illegible].

[illegible] [illegible] [illegible]: To expose [illegible] from something the disposal of one's goods after death, [illegible] "to go".

[illegible] [illegible] [illegible], "Dr. Wise Power of the Soul": Power the [illegible] Power of Heaven's grandchild in the beginning of time.

[illegible]: 1.—Stuart Lake.
2.—Indefinite term for the villages on its shores.

[illegible]: Preventing some of a Kimsquit man.

[illegible]: Unlicensed dancers, especial figure in an ancient rite.

[illegible]: Tribal name of one of the Bella Bella-speaking groups.

[illegible]: Mountain near Alert.

[illegible]: Flying name of a Bella Coola man.

[illegible] [illegible] [illegible]: Death in the house where a Bella Coola is taking place [illegible]. Mourning songs regarded as expressions of [illegible], and accompanied, [illegible].

[illegible] [illegible] [illegible]-[illegible]: Synonym for [illegible]. The sky.

[illegible]

[illegible]

192*
[229]
[242]
[324]

[525]

[525]

[586]

[574]

[491]
[574]
[525]

[491]
[585]

4:Boas E-9 (1884-ca. 1890)1892
NES Bellacoola NES

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Lastoni midwives. The child is washed in warm water. For ten days the mother must remain in this hut. Father and mother must not go near the room for a year (according to Rank Harbor, for ten days), else the unborn would take offense.

The child is soon given its first name. On this occasion the whole tribe is invited to a feast, the room is made public, and the guests receive small presents. The child retains this name until it becomes a member of the Kwakiutl, when it is given its Kwakiutl name. This ceremony takes place after puberty has been reached. About this period the young man gives his first potlatch and assumes the Kwakiutl name.

When a girl reaches puberty she must stay in the shed which serves as her bedroom, where she has a separate fireplace. She is not allowed to descend to the main part of the house, and must not sit by the fire of the family. For four days she must remain motionless in a sitting posture. She eats during the daytime, but is allowed a little food and drink at a very early hour in the morning. After this time she may leave her room, but only through a separate opening. She must not pass room to the main room. When leaving the house she wears a large hat, which protects her face against the rays of the sun. It is believed that if the sun should shine on her face her eye would suffer. She may grub berries on the hills, but must not cross over the river or sea for a whole year. She must not eat fresh salmon, else she would lose her senses, or her mouth would be transformed into a long beak. She must not chew gum or eat snow (see Fifth Report of Committee, 1887, p. 168).

If a young man wishes to marry a girl he goes, accompanied by his friends, to the house of the girl's father and makes his intention. His friends carry food and presents, and if the father accepts the suit he sends out a young man, who receives the food and presents and carries them into the house. Sometimes the father does not accept the offer at once. In such cases the young man may repeat the same ceremony until he is finally rejected or accepted. After the time of the marriage has been agreed upon between the contracting parties, and the day preceding the marriage has arrived, the young man invites all the people to a feast, during which he states that he is to be married on the following day. He asks a number of men, generally from twenty to thirty, and two women to assist him. On the following forenoon they assemble, and accompany the bridegroom to the girl's house. They sing outside, and four of the men dance. All of them have their faces painted red. Finally they enter, and the bridegroom gives a large amount of property to the girl's father. Then the girl leaves her parents and goes to the bridegroom, bringing him also a large amount of property which has been given to her for this purpose by her parents and relatives. She in turn gives her relatives and other members of the best quality and distributes presents among her relatives. This is repeated after some time. All he has given to his bride and her relatives is repaid to him with interest. A rich girl will repay twice or three times the amount given by the man. At the time of the marriage the bride's father may promise the groom to give him his daughter as soon as the pair have their first child. The children may belong to the father's or mother's gens, as the parents may choose.

In case of a separation the wife refunds the amount of purchase money. The children may stay with either parent, or part of them may

6:Boas E-5 (1886-ca. 1910)892
NEA Bellacoola NEA

go with the mother and part with the father. The decision is left to the parents and children.

When a person has died, the corpse is washed, the face painted red, the hair are doubled up, and the arms folded over the breast. The remainder of the deceased is put into his mask; his chief is put on, the back part covering the breast and the front part turned back-ward. The body is placed in a box and the latter is either fastened on the branches of a tree or placed in a little house, which is set on posts, about the level of the ground. The face of the deceased is turned eastward. Part of his property and gifts from his friends are deposited near the grave. The tombs of the deceased are burnt. His coat is carried on a somewhat oblong, which also shows how many canoes, copper, boat, dresses, and slaves he had given away at potlatches. These objects are painted or carried on the oblong. Formerly slaves were killed at the burial of chiefs. The number of slaves killed was also indicated by so many boxes drawn on the memorial oblong. After burial food for the use of the deceased is thrown into the fire. This is repeated frequently during a prolonged period after the death has occurred. Whenever the friends of the deceased partake of a meal a little food is thrown down on a place between the fire and the door, where the entrance to the house would, the home of the dead, is believed to be.

The hut of a mourner must be protected against the ghost of the deceased. He must observe such a dress-hook into the ground at each corner of their beds. After ten days have an thrown into the water. Mourners must rise early and go into the woods, where they stick four dress-hooks into the ground, at the corners of a square, in which they choose themselves by rubbing their bodies with cedar-branches. They also cover to ponds. After returning they stayed four small trees and away through the sticks, following the course of the sun. This they do on two subsequent mornings, staying out from every day. Mourners eat their hair short. The hair that has been cut off is burnt. If they should not observe these regulations it is believed that they would break of the deceased. Women who mourning wrestle their cheeks with sharks or stones.

The mourning regulations for a widower or a widow are especially strict. For two days he (or she) must fast, and must not speak a word, also the dead with an husband would lay a hand on the crown of the offender, who every time die. They must not go over water, and are forbidden to wash or eat salmon for a whole year. For the same length of time they must not eat fresh herring or chicken. Widow and widower choose themselves in the same way as other mourners. Their children are considered outcasts, and must not fall on any person.

Some time after the death of a rich or influential person he accept relatives invites the whole tribe to a potlatch. On this occasion he sings a mourning song for the deceased and gives away presents to his guests. It was explained to me that this ended the mourning, and that it was the same as giving away the house of the deceased.

Religious and Superstitious.

The mythology of the Bilqula differs greatly from the mythologies of the other tribes of the North Pacific coast. It is impossible to say as